



The true Effigie of **IOHN PYM** Esquire Late Burges for **Taunton** in **Deuonshire**

Reade in this Image him, whose dearest blood
 He thought noe price to buy his Countreyes good,
 Whose name shall flourish, till the blast of ffame
 Shall want a Trumpet, or true Worth, a name.
 As to be sold by Ste: Bowtell in Popes head Alley at the Bible 1649.
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ΘΡΗΝΩΔΙΑ.

THE
CHURCHES
LAMENTATION

FOR THE

Good Man his losse:

Delivered in a Sermon

To the Right honourable the two
Houses of Parliament, and the Reverend
Assembly of Divines, at the Funerall
of that Excellent Man

JOHN PYM, Esquire, late a Member of
the Honourable House of Commons.

Preached in the Abbey-Church of *westminster*, by
Stephen Marshall, B.D. Minister of Gods Word
at *Finching-field* in *Essex*.

Published by Order of the House of Commons.

Esa. 57. 1.

*The righteous perisheth, & no man layeth it to heart: and merciful men are taken
away, none considering that the righteous is taken away from the evil to come.*

London, Printed for *Stephen Bowtell*, and are to be sold at
his Shop at the sign of the *Bible* in *Popes-head-alley*. 1644.



Die Veneris, 15 Decembr. 1643.

IT is this day Ordered by the Commons assembled in Parliament, That Master Solicitor doe returne thanks to Master Marshall, for the great paines he tooke in his Sermon preached at the Funerall of Master Pym, a worthy Member of the House of Commons; and to desire him to print his Sermon. And it is Ordered, that no man presume to print this Sermon, but whom the said Master Marshall shall authorise under his hand-writing.

H. Elfyngc Cler. Parl. D. Com.

I doe authorise Stephen Bowtell to print this Sermon.

Stephen Marshall





To the Right honourable
THE
Lords and Commons
assembled in Parliament:

Right Honourable,



*His plaine piece, which (were it
worthy) should bee sacred to this
excellent Mans memory, comes
now also devoted to your service:
It should have been his picture,
but becomes your possession; and let it be inter
est; and that by your fourfold interest.*

1. *In himselfe, whilest he lived, every one of
you deservedly esteeming him as a Friend, a Bro-
ther, if not a Father.*

2. *In his losse, (or rather yours of him) which
because I cannot describe, I vaile over with si-
lence.*

3. *In the worke wherein hee lived, and by
which*

The Epistle Dedicatory.

which he dyed ; which was not so much his as yours ; or, yours, as your Countries, your Gods : in which he laboured so much, that he died the sooner, that you might have his better helpe toward the finishing of it, who (through the mercy of God) live longer.

4. In this meane Sermon, which by your command comes to publike view, and therefore craves patronage in your favourable acceptance : The Lord make it yours by a greater right ; even by making the commands delivered in it to be so ingrafted in your hearts, that you may all not onely with him be cast into the same mold, but that his Spirit may be so doubled upon you all, that you chearfully and without fainting may beare whatever remaining heat and burden of the day ; and at last come to the same blessed evenings-reckoning, rest, and reward in everlasting life. So prayeth daily

Your most unworthy Servant,

in, and for Christ Iesus,

Stephen Marshall.



A Sermon preached before the Right honourable the Lords and Commons, and the reverend Assembly of Divines, at the Funerall of
JOHN PYM, Esquire.

Right honourable and beloved, Should a *Stranger* behold the face of this Assembly, and see the honourable houses of Parliament, and the Reverend Assembly of Divines, and such a great confluence of persons of all ranks and qualities, in this *mournfull posture*, they would say as the inhabitants of *Canaan* did, when they saw the mourning for old *Jacob* in the *floare of Arad*, *This is a grievous mourning to England*; and would certainly enquire, *What Prince? what great man is this day fallen in our Israel?* But you, who knew the worth of this excellent person, whose shadow lies here before you, doe rather wonder that all faces are not covered with blacknesse, and all bodies with sack-cloth, and come hither so fully prepared to mourn, that you even long till something bee spoken of him, that you may ease your hearts a little, though it be with weeping. But stay a while (I beseech you) till I first deliver an errand from God, the ground whereof you shall find, *Introduction.*

MICAH 7. 1, 2.

Woe is me, for I am as when they have gathered the summer fruits, as the Grape gleanings of the vintage. There is no cluster to eat: my soule desireth the first ripe fruit. The good Man is perished out of the Earth.

THis Text, and two or three verses following, contains *The Text explained.*
a sad complaint of the Prophet in the Churches name, of the small number of the good, and the great multitude of evil men

men in the daies wherein he lived: The paucity of good men is set down in an elegant comparison: they are as the scatterings after the In-gatherings of the summer fruit, as the grape gleanings after the Vintage, here and there a berry in the top of a bough, not an whole claster any where left to eat. Shee needed full clusters; the worke Shee had to doe, required many able hands, and gracious hearts. There were clusters enough of vile ones, whole boughs, whole trees, whole hedg rows of such were to bee found every where. Every Family, every street, Towne and City abounded with them. There were *Princes* that were oppressors, *Judges* who received bribes, *great men* uttering their mischievous desires, a world of people who lay in wait for blood, who could hum every man his brother with a Net, that could doe evill with both hands earnestly, the best of them a bryar, the most upright sharper then a thorne hedge: but such a thin scattering of men willing and fit for the service of God and his Church, that if one searched as diligently as *Diogenes* did in *Athens* at noone day for an honest man, he was hardly to bee found. But how comes the Church to bee thus empty: had shee never any better store? O yes! shee had precious Sons, comparable to fine Gold; Shee had *Nazarites* purer then snow, whiter then milk: At the first shee had her *Judges*, that were upright and wise; her *Prophets*, that taught them the feare of the Lord; her *Priests* and *Levites* pure, who bore the Vessels of the Sanctuary; shee had her mighty men, and the men of warre; the honourable man and the Counsellor, the cunning Artificer, and the eloquent Orator: Shee had every place furnished with men of renown, the Throne, the Campe, the Senate, the Colledge, the City; but in her greatest need, they were well nigh all gone. How gone? Were they apostatized? had they voluntarily left her? no, neither; but even perished, cut off before their time, and for these things she weeps, her eyes run down with tears, and she cryes out, *Woe is me, because the comforters which should re-*
fresh

refresh her soul are removed farre from her O England, England, I see thy wofull face in this glasse: this Text holds out a type of thy sad condition. But I proceed to the words, *Woe is me, the good man is perished out of the earth.* Wherin observe these two things. First, *The state and condition of the Church in this Prophets dayes, The good man is perished out of the earth.* Secondly, *The Churches sensiblenesse of her present condition, Woe is me for it.*

The words need no great explication, only let us enquire what is meant by the *good man*: Secondly, what by the *good mans perishing*.

By a *good man* in the largest sense is meant a godly man, a holy man, a righteous man, but more strictly, here a *good man* is an *usefull man*, such are *instruments of good* to others, such as are good *Magistrates*, the pillars of a State, who execute judgement and Justice in the gate: a *Mordecai* who seekes the *wealth of his people, and procures peace to all his seed.* Or good *Ministers*, such an one as *Jehoiada*, who did good in *Israel*; such an one as *Barnabas*, a *good man and full of the holy Ghost*, by whose Ministry *much people were added unto the Lord.* A good *Father* in a Family; as *Abraham*, who teaches all his *Children the feare of the Lord*: Thus some interpret that place, *Rom. 5. 7. Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die:* that though they would hardly die to excuse an ordinary man though godly, yet some eminent *usefull man*, they would not only with the *Galathians* pluck out their eyes, but lay downe their lives for them.

Hest. 10. 3.

2 Chron. 24.

Acts 21. 24.

Gen. 3. 9.

Secondly, what by *perishing*; how the good man may be said to *perish*. You know to *perish* in the common acceptation is taken in the worst sense, to be cut off from the Land of the living by the hand of God in wrath and fury, and their souls cast for ever into the pit of Hell: but thus the good man *perisheth not*, though the *wicked be driven away to Hell in his wickednesse*, yet the *righteous hath hope in his death.* But here to *perish*, and elsewhere, is to die *immaturely, unseasonably*, to bee cut off from the place where they were *usefull*, and could ill be spared. Many excellent lessons doe these words hold forth unto us: As first

Prov. 14

The Prophet makes the Churches condition his owne, with *Aaron* bearing them on his shoulders, on his brest-plate, yea in his

his very heart. If it be ill with the Church, you may discern it in his countenance, hear it by his speech. If well, by the cheerfulness of his spirit. If they be afflicted, he mourns; if they rejoice, he is cheerful with them.

Secondly, the Prophet observes all his people, whose faces stand towards *heaven*, who look another way; who are *saints*, who are Children of *Belial*, is diligent to know the state of his flock.

Thirdly, that it is no new thing to find in the Church of God, *many evil*, and *few good*; in Gods field, *many tares*, little good Corn; in his Barne floor, *much chaffe*, and little *Wheat*; in his great house, *many vessels of dishonour*, and *few of honour*; *many stones*, *few precious stones*; in his drag-Net abundance of weeds, *many bad Fishes*, and *few good ones*; in his Vineyard, *many wilde grapes*, and *few right grapes*.

Fourthly, And this also; that even those few godly men, which are the Churches treasure, are subject to Death, even immature and untimely death, as well as others. But I passe over all these, with a bare mention of them: and confine my self to these *two Observations*, as most cleerly held forth in the Text, and suitable to this sad meeting.

First, that *the most excellent and usefull men*, are often taken away, when the Church could ill spare them. The Church at this time did abound (as we also now doe) with Sons of Belial compassed about with many Enemies, and therefore needed the first ripe fruits, many choise Instruments, and yet those very few she had were now taken away; *the good man is perished out of the Earth*.

Secondly, that when God doth this, it is a matter of sad lamentation; *Woe is me*, the good Man is perished, &c.

Doct. I.

God if: takes
away usefull
Instruments;
and proved
I. By Exam-
ples.

The first of these, that God often takes away choisest men, Men more precious then Gold, then the fine Gold of Ophir, when the Church hath greatest need of them, hath, (alas!) abundance of sad evidence; A whole cloud of Witnesses might easily be brought in; A large Catalogue of examples. Abel, the first Flower that ever grew in the Lords Garden, cropt off as soon as blown, and in him all the seed of the Woman devoured by the seed of the Serpent; slain by the eldest son of reprobation: So Moses and Aaron, when the Israelites were to take possession of the Land of Canaan, to root out thirty Kingdomes, to set up both Church and Common-wealth, these long experienced and able Leaders,

Prince

Prince and Priest, taken off in the very beginning of the worke, and all seeme to bee left to raw heads and hands, that know not how to manage it: so *Elisha* the man of God fell sick and dyed, when in the judgement even of a wicked King, hee was all the Chariots and Horsemen of *Israel*, all the strength they had left: So *Iosiah*, that rare and excellent Prince, who seemed to be created as a new star, purposely to shine in those darksome times, cut off in the midst of his worke, for whose death *Jeremiah* composed the whole book of the *Lamentations*: and in the christian Church, in the beginning of it, when all the world was to bee subdued to the faith of Christ, the Harvest very great and the Labourers but few; *Iohn* the Baptist, a greater Prophet then whom was never born of a woman, comming in the spirit and power of *Elias*, to turn the heart of the fathers to the children; and the heart of the children to the fathers, and the disobedient to the instruction of the wise, taken away violently, after but two or three yeers work, whiles he was making ready a people for the Lord: *James* the brother of *Iohn*, one of the Pillars, one of the chief Apostles, cut off by the sword; and *Stephen* a rare man, full of the holy Ghost, whose wisdom and spirit the enemy was not able to resist, exceedingly fitted to convince the *Iewes* and to prove that *Iesu* was the very Christ, suddenly taken off, and knocked on the head in a popular tumult and commotion: And now of late, our *Edward the sixth*, another *Iosiah*, when this Land had been long in bondage unto *Antichrist*, overwhelmed with the darknes of idolatry and superstition, and seemed to be purposely raised up to bring light and salvation to this desolate Land, while he was preparing this wilderness to be the Lords fruitfull Vineyard, planting it with the choicest Vines, and setting up a Wine Presse in the midst of it, walling it, and fencing about, after five or six yeers labours, suddenly snatched away. So the incomparable King of *Sweden*, brought over the Baltick sea by the hand of God to restore the ruines of *Germany*, travelling in the greatnesse of his strength, and working little lesse then wonders for two or three yeers together, and drawing the eyes of all men towards him, as the man that should undoubtedly have delivered that woful Country; in a moment this bright Sun set, soon after his rising: yea since this very *Parlia.* when there was never more

2 Kings 13.

Mal. 4 ult.

work nor fewer hands : Religion to be reformed ; Liberties to be recovered ; great Offenders to be punished ; and all the Gates of Hell opened to hinder us , to devoure us ; yet of those feyv how many of our choifest Nobles, Parliament men, souldiers, and Ministers , hath the hand of God deprived us of ? But what need we seek for more examples, when our blessed Lord and Saviour *Iesus Christ* was himself cut off from out of the land of the living, when he had not attained the one halfe of the age of man.

Esa. 58. 8.

By Reason.
Hereby he pro-
vides for his
owne Glory.

His Power.

This is one of the Lords strangest workes , a worke wherein his enemies often rejoyce; and his people mourne , the reason thereof should diligently bee sought out ; in which enquiry we shall find, that he, whose works are all done with unsearchable wisdom, and for excellent ends, doth hereby first provide for his own glory, and that many waies.

As first, he often takes away instruments, that it may be known that his Church and Cause is not supported by them, but by himselfe alone; that the pillars of the Church are not borne up by any created strength, but by him, *Who measureth the water in the hollow of his hand, and weighs the Mountaines in the Scales, and the Hills in a Ballance;* that men may know, *when the youths faint and be weary, and the young men utterly fall,* the most active and able instruments brought to nothing, yet the Church is *carried in his bosome,* and by him alone shall *renew its strength, and mount up with wings as an Eagle, run and not be weary, walk and not be faint.*

Esa. 40.

2 Wisdom.

Secondly, to set out his wisdom and the abundance of spirit, in providing variety of instruments : hee purposely takes some away, to make way for others, as in the frame of the world the variety of the creatures indued with their severall abilities, doe all serve for the beauty and good of the Universe : and thereby set forth the wisdom, as well as the power of the Creator : so here *Moses* shall have one part. *Ioshuah* another; and *Ioshuah* shall do as excellently in *Canaan* as *Moses* in the *Wildernesse*, hee shall honour God as much in the *Military* part, as the other in the *legall*: *Elihu* a young man shall convince *Iob*, and compell him to give glory to God, when other wise and gracions men, much older then his father, had long wrangled with him to little purpose. *Elisha* who powred water upon *Elijahs* hands, shall worke

more

more Miracles then his Master did: Yea, Christs Apostles shall doe greater workes then hee himselſe did, that the World may know that hee hath aboundance of the Spirit. Other Kings and Princes are compelled to preserve their chiefe Instruments, because when they are gone they know not where to finde a supply, but God (as he needs none so) when he pleaseth to use any, can raise up stones to be children, and children to doe the worke of men, and yet all these emptie Pipes, further then he fills them, bubbles, easily broken, further then hee supports them. And that is the first reason.

Secondly, As for his owne glory, so herein hee also provides for the good of his owne people, his owne I say, both them that are thus cut off, and them that remaine behinde. First, of them who dye, for they are henceforth freed from their labours, from the body of sinne, from the cohabitation of it, the molestation of it, and the too often prevailing power of it, from the fiery darts of Sathans temptations, from the conversation of the wicked, from their oppositions, persecutions; from the worlds allurements on the right hand, and afflictions on the left hand, from all these they are delivered, with which hitherto they had been vexed; yea and oft times taken away from greater evils to come, and they also enter into rest, receiving the full recompence of all their labours, not onely what they have actually done, but even what they were resolved and prepared to doe, if God had been pleased to employ them any longer in his service.

Secondly, for the good of them that live, (though this seem most unlikely) who shall lose nothing by cutting the pipes whereby mercies are conveyed, as long as the fountain of power and goodness remaines intire in God himselſe, who can and will issue it out by other waies and meanes, to as great advantage of his people: yea, I say, he makes them gainers by it, and that several waies.

First, He hereby cures them of one of the most dangerous evils which his people are or can be guilty of, and that is, setting up the instruments of their good to be Idols in their hearts, which they are extreame prone to doe; and for this very cause doth the Lord often breake these bubbles with the touch of his finger, that his people may thinke of them no otherwise then they are: & for this very reason some think the Lord buried the

body of *Moses*, and would never let the people know where his grave was, because he foresaw that they would be ready to worship his dead body.

Secondly, hereby the Lord doth *humble* his people, and *awe* them with the feare of his wrath, making them sensible of it, in these heavie stroakes, and *quicken* them more up to prayer, and *serious* seeking after himselfe, as this Church doth in this place; Woe is me, the good man is perished, the Princes, the Judges, the Nobles, &c. are all naught, none to be trusted, neither Wife, nor Father, nor brother, ver. 7. then followes, *therefore will I looke to the Lord, I will wait for the God of my salvation, my God will beare mee.* And this lesson the Lord taught his people by *Iosiahs* death, *Lament. 5. ver. 6. &c. The Crowne is fallen from our heads, good King Iosiah is dead. Woe unto us that we have sinned, for this our heart is faint, for these things our eyes are dim, but thou (O Lord) remainest for ever, thy throne from generation to generation. Wherefore dost thou forget us for ever, and forsake us so long time. Turne thou us, O Lord, unto thee, and we shall be turned.* Now this is one of the greatest blessings in the world, to be put into such an humble, penitent, praying, seeking temper as this is, his death which can procure this is like to be more advantageous then any mans life.

Thirdly, Hereby the Lord makes his Church more *sensible* of his power, goodnesse, and faithfulnessse, when they shall finde all these constantly continued, even when the instruments are taken away.

Thus *Moses* the man of God taught the people upon the meditation of all the Sonnes of men returning to dust, to stay themselves wholly upon God, *who was their dwelling place in all generations, from everlasting to everlasting, a God all sufficient.*

Thirdly, though he doth this for the good of his owne glory, and the good of his owne Saints, both the *living* and the *dead*, yet hereby he makes way for his *wrath upon others*, who injoyed them, and either opposed them, or under-valued them, or improved them not as they might have done, this God threatens, *Isa. 57. The righteous perisheth, mercifull men are taken away. none considering that the righteous is taken away from the evill, so come: by their removall the Lord opens the Sluces to his judgements, as men pluck*

3. For judgement and
wrath upon
others.

pluck away the props or Pillars of an house when they are willing it should fall downe as in *Noahs* time, as soone as God had howled him in the Arke, he presently sent in the Flood upon the World of the ungodly: and in *Lots* time, as soone as the righteous man, vexed with the unclean conversation of *Sodome*, was removed from them, presently God rained fire and brimstone from Heaven, and destroyed those five Cities: thus was it in *Iosiahs* time, as soone as he slept with his fathers, all that fierce wrath of God wherewith his anger was kindled against *Iudah* and *Ierusalem*, which was kept in all the while *Iosiah* lived, brake out to the removing of *Iudah* and *Ierusalem* out of his sight. 2 King. 23.

Give me leave now to make a briefe application of this: First, V^{se} 1, Is this so, doth God often times take away the most usefull men, when his Church hath most need of them; then let all the Church learne never to rest on men, how excellent soever. I beginne with this first, because it is our great and generall sinne, that we either vilifie or deifie all Gods instruments, either respecting them lesse or more then God will have us: if God give us any precious Jewels, wee deale as the *Israelites* did in the wilderness, turne our golden Eare-Rings into an Idoll and thereby change our glory into our shame and misery, offering infinite injury unto God, who gives us these meanes to use, but not to depend upon; to bring us neerer to him, not as we sinfully make them occasions to draw us further from him; this is a very great sinne, whereby we lose the taste of Gods goodnesse, while we choose to respect the streame rather then the Fountaine, and even take our heart off from God, and stay too much upon the creature, making our comfort to ebbe and flow according as these weake props doe breake or hold, and even compell God to deprive us of them, as *Ezekiah* used the Brazen Serpent, reserving it in an honourable shrine so long as it was but looked upon; as a monument of Gods deliverance; But when once they went a whoring after it, hee brake it in pieces; and that they might know, it was but *Nehushtan*, a piece of Braile: thus doe we break our staves in leaning too hard upon them.

It is confidently reported that the K. of *Sweden* a little before his death told some inward friends, he verily feared God would not use

use him long, because the people attributed more to him then was due to a mortall man ; and I feare this sinne costs us deare at this day, we have over-valued our Parliaments, our Armies, our treasures, our interests in the hearts of the people, leaned too much upon them, looked too little unto God, who hath therefore brought us low in most of these. To my owne knowledge, some good men have said of some choice Instruments, whose hearts were right with God, and zealous in his cause, *These are the men who must doe the deed* ; God will certainly deliver us by their hands : Who when they have heard of the sudden and unseasonable cutting off of those men, have beene forced to lay their hand upon their mouth, and to say, *What fooles are wee to expect any great things from man*, whose breath is in his nostrills ? God hath sadly broke all our carnall confidence, some excellent men he hath tooke away by death ; some, whom we over-highly valued, have beene permitted to *discover the falsenesse of their owne hearts* ; others, little lesse then blasted by peoples *mistake*, although their hearts remaine upright to God and his cause. And I verily feare, lest our *relying too much* upon the assistance of our brethren from *Scotland* with their Armies, may more *prejudice* theirs and our successe, then the strength of the *Enemies* can doe. Let us therefore be perswaded in the feare of God, to *use* men, as Gods instruments, but *build* nothing upon them, lest our expectation prove that of *Cesar Borgia*, who built infinite projects upon his interest in the Pope, and when newes was brought him of the Popes sudden death, cried out, This I never thought upon, now my designs are all lost ! Certainly, who ever lookes for much from men, how excellent soever, will prove like men who goe to lotteries with their heads full of hopes, and returne with their hearts full of blankes.

Vse 2.

Let therefore every one whom God hath fitted for any service, *doe what their hand findes to doe with all their power* : this is *Solomons* counsell, *Eccles. 9.* & upon this very ground, whatsoever thy hand findeth to do, do it with all thy might, for there is neither work, nor device, nor knowledge, nor wisdom in the Grave, whither thou goest ; as if he should have said, thou knowest not *how long* God will use thee, lay not up thy Talent in a Napkin, thy Master may suddenly call thee to an account for it. This made our
blessed

bleſſed Lord take ſo much paines, *John 12, & 13, 14, 15, 16, and 17, Chapters*, delivering all that excellent matter in one evening, becauſe hee was to leave them the *next day*: This made *Paul* continue his preaching at *Troas* untill midnight, be cauſe hee was the *next morning* to be gone from thence: this very Argument was thought upon and applied by our *bleſſed Saviour* unto himſelf, *Joh. 11.* who when his Diſciples would have perſwaded him not to hazzard himſelfe among the *Jewes*, who lately ſought to ſtone him, answered, *Are there not twelve houres in the day? muſt I not doe the worke of him who ſent me, while it is called to day, when night comes no man can worke*: God hath fitted thee with many excellent Talents, with wiſdome and *underſtanding*, with place of office and authority, with *interest in friends*, with *ſtrength of body and courage of ſpirit*, and by all theſe put ſome beams of his owne excellency upon thee, which is the greateſt favour in the world: To be a uſefull man, is at leaſt equall with being a ſaved man: Ply this worke diligently; Doe as it is recorded of a famous Miniſter, who wrote upon his Study doore, *Miniſter verbies, hoc age*; Thou art a Miniſter of the Word, attend to this worke: and thinke often how uncomfortable it would be to thee, if *G O D* ſhould take thee off in the miſt of thy race, when thou haſt burnt out much of thy Candle in play, wherein thou ſhouldeſt have done much of thy Maſters worke. And ſecondly, let the thought of this keepe thee from being high-minded, thinke not *too much* depends upon thee: it may be thou imagineſt what great need the Church or State, the City, Pariſh, or Family hath of thee, or thy parts and abilities. Suppose they have, are theſe things thy owne? are they not thy Maſters Talents, for which thou muſt be countable, and for which thou wilt be condemned as a Thiefe, for withholding that which was *their due*, and none of thine? but I tell thee, God hath no need of thee, thou art obliged to him for

C

uſing

using thee, he is not obliged to thee; he can doe his worke without thee, and raise up them whom thou thinkst meanly of, to do greater things then thou canst imagine: therefore whatever he pleases to imploy thee in, be faithfull in it, follow his businesse, and doe it diligently, and with an humble heart.

Use 3. Thirdly, doth God often take away the choicest Instruments of our good after this manner, then let all learne to *make use of them, and improve them to the best advantage while we have them*: this our Lord teacheth upon the same ground *John 12.35.* when his hearers had propounded a needlesse question, how he could say *Messiah* should be *lifted up*, that is, *crucified*, whereas the Scripture saith, that Christ abides for ever; instead of giving a solution to this doubt, he replies, *Yet a little while the light is with you, walke while you have the light, lest darknesse come upon you*: as if he should say, *you frivolously lose your time, in making no better use of the light which shines among you, which is given you for another end, even to guide you to doe that worke which alone is necessary; to get sound evidence of your being children of the light, to enable you to lead Gospel lives under Gospellight; you spend your time in needlesse questions, and neglect this which most concernes you, as if it were in your power to doe it at your leisure; but bee not deceived, this market will not long last, after a little while the Gospel will be taken from your Nation, and whoever then is to seeke in this great worke, will miserably wander in the darke, and lye downe in sorrow. Let me therefore perswade you to give all diligence while this light shines, to get your calling and election made sure.* Thus Christ there presseth it upon his hearers, and let us urge it upon our owne soules, neglect no opportunity of drawing out from good and usefull men, what God hath put into them for our good, because we know not how long they shall abide with us: If any of us have any choice or excellent book, which is our own, we commonly read it at leisure, now and then a
leaf

leave or two; but if it be borrowed, & we know not how soone the owner may call for it, we sit up *night and day*, till we have gathered all the flowers out of it; thus did *Elisha* the servant of *Elias*, when he once knew that his *Master* was shortly to be taken from him, he would not part a *moment* from his presence, but endeavoured earnestly to get as much of his spirit as was possible: O, if this wisdom were in us! that considering the Prophets, & other servants of God, do not live with us for ever, we might use them as *Iacob* did the *Angel*, not let them depart till we have got our blessing from them.

Fourthly, but above all, *because the most useful men are often taken away in an ill time from us*, let us make sure of God, whose yeares, power, goodnesse, faithfullnesse, and truth, never faile, but are alwaies present and everlasting helps in time of trouble: this use the Lord teacheth his people upon the same ground, *Psal. 146.2.* Put not your trust in Princes, nor in any son of man, in whom there is no help; his breath goeth forth, he returnes to the earth, his thoughts perish: but happy is he which hath the God of *Iacob* for his God; whose hope is in the Lord his God, which made heaven and earth, the Sea and all that is therein; which keepeth truth for ever: the Lord shall reign for evermore, even thy God, O *Sion*, unto all generations: This use the afflicted Church made of it, *Isa. 63.18.* When they had considered the daies of old, and how all instruments and means of mercie had but their time, and how the Lord was alwaies the same, they sit down with this meditation, Doubtlesse, O Lord, thou art our father: though *Abraham* be ignorant of us, and *Israel* acknowledge us not, we are past receiving any benefit from them; thou O Lord art our Father, our Redeemer, thy name is from everlasting: This use did *Asaph* also make of it, *Psal. 73.* when he had considered not only the worlds vanity and wordly mens vanity, but the vanity of whatever earthly thing was most like for to comfort him; his flesh failed, and his heart failed; and how that the Lord alone, was the strength of his heart, and his portion for ever, he concludes all with this, *vers. 28.* It is good for us to draw nigh to God, and put my trust in the Lord God. And ve-

rily, so long as we are strangers to this, we shall be as *St. James* his double-minded man, *unstable in all our waies*, as the weeds, which are driven every way where the *ebbing and flowing sea* doth carrie them, and as the tops of Trees, which are driven with every wind, this way & that way: but if once we had learned to make the *most high our stay & strength*, to trust in the Lord *Iehovah*, we might possesse our souls in perfect peace, for in the Lord *Iehovah* is everlasting strength: We might be as a Rock in the midst of the Sea, not moved with any tempest, as *Mount Sion*, which cannot be removed, but standeth fast for ever. Now what argument could be a greater spur to this, then to know the *brevity, vanity, instability*, of all other helps; look upon whatever is *deare*, and thought to be advantagious to thee, without which thou knowest not what to do, thy *Father, Husband, Pastor, Friend, Estate, Life, &c.* of all these thou must acknowledg, they are but grasse, the glory of them is but like a flower in the field: but in God thou maiest find *all the same things sufficiently, eminently, everlastingly*, an everlasting *Father*, an everlasting *Husband*, an everlasting *Friend*, an everlasting *Sheepheard*, an everlasting *Portion*, an everlasting *Life*. Let thy soul therefore wait upon the Lord, make him thy onely help and shield; let thy heart rejoyce in him, and trust in his holy name alone, and let thy mercy, O Lord, be upon us all, who desire to feare thy name, and to hope in thee alone. And thus much of the first observation, That God often deprives his Church of most usefull men, when they could ill be spared. The second followes, which is,

Dott. 2. That when God doth take away such usefull instruments, it is a matter of sad lamentation: for prooffe hereof wee have first God himselve requiring of it; 2. Examples of the Saints practising; thirdly, strong Scripture reason enforcing it. First, you have God himself so farre calling for it, that in *Esaiah 47.* he charges it upon them as a great sinne, and the fore-runner of a great judgement, that the righteous dye, and mercifull men are taken away, and no man considers it. Secondly, we have plenty of examples, the whole Church crying out,

Esa. 26.

Psa. 125.

1 God requires it.

2 The Saints practising it.

out, *Psal. 12. help Lord, for the godly man ceaseth, for the faithfull faile from amongst the children of men.* You all know the great lamentation made at the death and buriall of old *Iacob*, at the death of *Moses*, of *Samuel*, of *David*, especially at the untimely death of good King *Iosiah*, how all *Judah* and *Ierusalem* mourned for him; how *Jeremie* the Prophet lamented for him, and all the singing Men, and singing Women spake of *Iosiah* in their lamentations to this day, and made them an ordinance in *Israel*, and behold their lamentations are written in the booke of the Lamentations: insomuch that the greatest mourning that ever should be in the World, is by the Lord, compared to the mourning of *Hadadrimmon* in the valley of *Megidon*, which was the bitter lamentation of the Church at *Iosiah* his death; so in the 24. of *Esaiah*, you shall find, that among the songs that were heard from the uttermost parts of the Earth; even glory to the righteous, rejoicing in that remainder of Godly men, who were found amongst them, the Church cryeth out, *My leanneſſe my leanneſſe; Woe unto me*, because the good men were but as the shaking of an Olive tree, and as the gleaning Grapes when the Vintage is done: And when the Martyr *Stephen* was so barbarously murdered, when devout men carried him to his buriall, they made great lamentation over him. The time would faile to name particular instances: I will adde but one more, of a King, and hee none of the best, *Ioash* the King of *Israel*, who when *Elisha* was fallen sick of his sicknesſe whereof he dyed, came down unto him, and wept over his face, and said, *O my Father, my Father, the Chariot of Israel, and the horsemen thereof.*

Gen. 50.
Deut. 34.
2 Chron. 35. 24.
25.

Zechar. 12.

Isai. 24.
13. 16.

Act. 8. 2.

2 King. 13. 14.

Thirdly, wee have also strong reason out of Scripture to enforce it.

First, in regard of God, there is required sorrow, fear and trembling, at such evident manifestation of his wrath in these remarkable judgements. When *Nadab* and *Abihu* fell untimely by fire, which issued out from the Lord, and devoured them, though they died in and for their sinne, yet being the Lords Priests, from whom

3 Scrip-
ture-reason in-
forceth it.

I
Because
God is
then dis-
pleased.

Lev. 10. 8. whom better things might have been expected, God commanded that the whole house of Israel should bewail the burning which the Lord had kindled: Assuredly if God would have the death of these men lamented, in whose fall his displeasure was manifested, not against his people, but against themselves onely, much more doth he expect it when he taketh away our Jewells, our comforts, our means and instruments of good, not in wrath to them who die, but in sore displeasure to us who remaine alive; when our heavenly Father thus spitteth in our faces, should we not be humbled and ashamed before him?

2 Secondly, From the honour due to them who are thus taken away. Because the dead are here- by honoured. God threateneth in his word, that the name of the wicked shall rot, but the memoriall of the just shall be blessed: the righteous shall be had in everlasting remembrance: now it is one great degree of rottenness to the name of the wicked, as to live undesired, so to die unlamented, which was Iehojakim his portion, concerning whom thus saith the Lord, they shall not lament for him, saying, Ah my brother! or, ah my sister! They shall not lament for him, saying, Ah Lord! or, ah his glory! He shall be buried with the buriall of an Ass, drawne and cast forth beyond the gates of Jerusalem. But now this is a great glory and honour which God putteth upon his servants, to have their death honoured with the sighs of his mournfull people, and embalmed in their tears. Was it not a great honour to the Patriarch Jacob, to have all the Princes and Nobles of Egypt, and all the Elders of Israel, lament his death threescore and ten daies together? Was it not a great honour to Abner, to have David and all his people following the Beere, lifting up their voices and weeping over him, and saying, dyed Abner as a fool dyeth? &c. Was it not a great honour to Elisha the Prophet, to have the King of Israel to acknowledge that the Chariots and Horsemen of Israel all fell in his death? The like may be said of all mentioned before, and of Dorcas, about whom the Widdows stood weeping, mournfully shewing her Coats upon their backs. I have read of Lewes the eleventh,

Gen. 50.

2 Sam. 3

Act. 9. 39.

eleventh, King of France, that he counterfeited himselfe to dye, to try whether his death should be honoured with the teares of his Court: and somewhat to this purpose, of *Paulus Emilius*, whose Son died just when he was himselfe to triumph; that hee more joyed to see their mourning for his Sonne, then in all the other glory of his Triumph: *nature* in these men did draw them to breath after that, which free Grace casts in to them even in this World, who do worthily in the service of God, besides their eternall reward in heaven: that as they are *desired in life*, so they *shall be lamented at their death*.

Thirdly, in regard of *our selves*, there is then great cause of mourning in divers respects:

First, because wee are hereby deprived of *so many meanes of our good*, of their *counsell and direction*; the lips of the righteous feed *many and disperseth wisdom and knowledge*: their examples are as a *tree of life*; they are the *lights of the world*, their very presence every where a blessing: they are a *blessing in the midst of the land*, where-ever they goe God is with them; God will give *Kingdomes for their ransom*; hee will rebuke the devourer for their sake: they may stand in the breach, to turne away Gods wrath, when it is ready to break in to devour people: they may run with their Censers, and stand between the dead and the living, and make an attonement for a whole congregation when wrath is gone out from the Lord against them: *the innocent men may deliver the Iland, and it is delivered by the purenesse of their hands*: they are the very *chariots and horsemen* of the places vvhether they live; their *Prayers* are exceeding powerfull, which can open and shut heaven it selfe. What is it that the God of mercy will deny to their prayers, who saith, *Aske me of things to come, concerning my sonnes, and concerning the work of my hands command ye me?* In a word, they are very *store-houses and granaries* of good to the places where they live; *fruitfull trees*, affording both food and shelter, the onely excellent men of

3.
Because
we our
selves are
hereby
endama-
ged.
Pro. 10.
21.
Pro. 15 7
Mal. 3.
Psal. 106
Num. 16
46.
Job 22.

Iam. 5.
17. 18
Isa. 45. 11

of the world, they are wholly medicinable: should not such a losse as this be felt and lamented?

Secondly, And as their death deprives us of much good, so it often presages and prognosticateth wrath to come upon those they leave behind, Esa. 57. *The righteous perisheth, and no man layes it to heart, mercifull men are taken away, none considering that the righteous is taken away from the evill to come.* So it proved in this place, *The good man is perished, the vile are left behind, then followeth, vers. 4. the day of thy watchmen and the visitation commeth, now shall be their perplexity:* It is true, as I said before, to them who are godly, the Fountaine remaines when the Pipes are cut; and there is ten thousand times more cause of joy in their God who lives, then of sorrow for their friends vwho dye; but to others it's a sad prediction, that when God makes up his Jewels, and carries them away, *he hath a day comming that shall burn as an Oven, and all the wicked shall be as stubble, that is shall leave them neither root nor branch.* And indeed they are the very τὸ κατὰ χῶρον, the onely means to keep off wrath and judgement from the places where they live: Every mercy saith to such a people, as Elisha to Iehoram, *Surely were it not that I regard the presence of Iehosaphat, I would not look toward thee, nor see thee:* and the devouring judgments say to these godly ones, as the Angel said to Lot, *We are come to destroy this place, up, get thee out, haste thee, escape hence, for we can do nothing till thou art gone.* When the Husband-man thus pulls up the fence, and gathers in his crop, it is a signe that shortly you'll have wild beasts in the field: This Jeroboam and his whole family found to be true, who had Abijah, one child in his family, in whom some good thing was found toward the Lord, and as soone as he was taken away, the judgements of God broke in upon his house, *and cut off him that pist against the wall, and him that was shut up and left in Israel; and took away the remnant of the house of Jeroboam, as a man takes away dung, till it be all gone.* This the old world found true in Noah; and Sodome, with the rest of the Cities, in Lot: this the Jews found true, when the Christians admonished

nished from Heaven) left *Jerusalem* and fled to *Pella*, soon after their departure the enemies made a trench about them, and laid their City even with the ground, and their children with them, not leaving one stone upon another: Thus fared it with the City of *Hippo* in *Africa*, where *Saint Augustine* was Bishop, which, as soon as ever he was dead, was taken and sackt by the *Goths* and *Vandalls*: *Luther* was no sooner translated to a better life, but the *Smalchaldick* war begun in *Germany*, wherein all the Protestants were almost wholly wasted: No sooner was old *Paraus* taken away from *Heidelberg*, but *Spinola* entred the Towne. These and many other instances of Gods wrath breaking in upon the departure of godly men, abundantly manifest, that wee have cause to weepe and lament (not for them who thus dye, but) for our selves and our children, because of the miseries which we may then justly fear are comming upon us.

Luke. 19.

Take a brief Application of this Lesson, and I have done my Sermon. First, would God have his people thus to myse.
mourne, when usefull men decay and faile, how sadly then doth this reprove our generall stupidity? the Lord hath made many great and lamentable breaches amongst us in this kinde, he hath broken all our carnall confidences; our Parliament is weakened, our Armies wasted, our treasure is exhausted, our enemies increased, & of those few able hearts, heads, and hands, who abode faithfull to this great cause and worke in hand, it might even stab us to the very heart to thinke how many of them the Lord hath even snatcht away, in the midst of their work, and our greatest need! That excellent spirited Lord, the *Lord Brooke*: that rare man, *Master John Hampden*; that true-hearted *Nathaniel*, *Master Arthur Goodwin*, (pardon me, I beseech you, though I mention them amongst these friends, who cannot think of them without bitternesse) *How are these mighty men fallen in the midst of the battell, and the weapons of warre perished? the*
 beauty

Vse 1.

For reproofe.

2 Sam. 1. 19.

Ec.

Esa. 56. ult.
Esa. 52. 1.

beauty of our Israel is slaine in the high places: Whose heart would not bleed, and cry out, as David at Jonathan his death, Tell it not in Gath, publish it not in the streets of Ascalon, lest the daughters of the Philistins rejoyce, lest the daughters of the uncircumcised triumph! But now which of us laies these things to heart? who considereth the bitter things which God writes against us? No, we are rather like that wretched people, who when the righteous perished, and mercifull men were taken away, (though it were from the evil to come) were so farre from laying it to heart aright, that they banished all serious thoughts from them, every one looking to their owne way; some to their gaine, others to their pleasure: Come ye, say they, I will fetch wine, and we will fill our selves with strong drinke, and to morrow shall be as this day, and much more abundant, and this even when the righteous perished. Verily this is our carriage; the Lord deprives us of these excellent men, and we (it may be for a moment.) bewaile their losse in some passionate expression, saying, There is a brave man lost! I am sorry such a man is dead! &c. and then every one goeth on againe in his owne way: As I have seen a Hen (pardon an homely similitude) go clocking and scraping in the midst of her Chickens; then comes the Kite, and snatcheth away first one, then another, then a third, till all are gone: and the Hen bristles and flutters a little when any is snatched away, but returns instantly to her scraping and picking, as if she had lost nothing: Even so doe wee, presently forgetting our great losses, but no man sitting alone by himselfe, to enquire what God hath done? and what Hee meanes to doe with us? or, what wee have done to provoke him thus far against us? thrusting such thoughts far away from us, passing by on the other side of the way, as the Priest and Levite did by the wounded man, as if it nothing concerned us: O, Beloved, this wofull security and regardlessnesse of ours, is one of the saddest tokens of Gods purpose

pose still to bring us lower. It was the Prophet *Hosea* his complain against *Israel*, a little before their utter ruine, *Strangers have devoured his strength, and he knew it not; gray haire* *Hosea 7. 9.* *were here and there upon him, and he regarded it not: The losse of good men was one of his gray hairs, which argued his declining, and his not-regarding it was the saddest evidence of his incurablenesse; the Lord in mercy make us sensible of these heavy strokes before it be too late, lest we prove like them of the old world, who did eate and drinke, marry and give in marriage, and would know nothing, untill the flood came, and swept them all away.*

Secondly, but how exceedingly doth this discover the wickednesse, the divellishnesse of the spirits of a generation of men amongst us, who are so farre from bemoaning and lamenting the losse of good men, that they have no greater joy or content, then to heare of their fall; who, with the *Edomites*, rejoyce over the Church in the day of their destruction, and speak proudly in the day of their distresse, who say with *Tyrus*, *Aha, now I shall be replenished, since they are brought low* *Obad. 2.* *who, with the inhabitants of the earth, Rev. 11. re- Ezek. 26. 2.* *joiced when the two witnesses were killed, and sent gifts one to another, because those witnesses tormented them with their prophesying whilest they lived. But stay, profane and wicked man, (if any such be here) and let me a little reason with thee: What such cause is there of thy rejoycing? art thou a gainer by their deaths? dost thou imagine to rest more safely, because the Pillars of the house which covers thee are taken away? hast thou any surer footing, because the bough is cut whereupon thou treadest; because the thread is cutting asunder, whereby the Sword hangs which is over thy head, art thou therefore further from danger? or dost thou conceive that God hath taken them away to gratifie thee? is it possible for thee to thinke that they who are thus precious in his eyes, who are to him as the apple of his own*

eye, are by him removed for any advantage to thee, whom his soule hateth? I tell thee nay; I tell thee, if thou weigh-est things seriously, thou shalt finde their *life* was thy *gaine*, and their *death* thy *losse*; because it assures thee, *first*, that thou art now *deprived of them*, who put up many a prayer for thee; who stood in the gap, to turne away wrath from thee; for whose sake thou saredst the better every day, God delighting to doe good to the place where his children lived. And secondly, their death assures thee, *that thou also must dye*: If the green tree bee cut downe, the dry must not long escape, & not only die, but after thy death thou must come to judgement; and their souls whom thou thus hated'st will give most terrible evidence against thee, of *all the ungodly deeds which thou hast ungodly committed*; and of *all the hatred, spite, and hard speeches*, which thou hast thus long exercised and spoken against them: the very sight of whom at that day will be more dreadfull to thee, then the most terrible Lyon, as terrible as Death, or Hell it selfe.

Vse 3.

Thirdly, and lastly, would God have the death of his Saints thus to be lamented, then (*Right Honourable and beloved*) learne the *right and onely way* to attain that which (I know) all your souls *desire*, even to be *desired* whilest you *live*, and *lamented* when you *dye*: a thing so naturally engraven to the heart of every man, that nothing can bee more; to have an Eternall and Honourable Memoriall; *Ego si bonam famam servavero sat ero felix*, said the heathen man. You have read of *Herod*, that Monster of men, who perceiving the approaching of his death, caused the flower of all the *Iewes* to be apprehended, imprisoned, and to be murdered at the instant of his death, that he might have lamentation to accompany his death and Funerals: nor was there, amongst the Heathens, any thing esteemed a greater plague, then to *dye* unlamented, and their *Memoriall* to be buried in obscurity, or remain in infamy: And
I be-

I believe there is not a man in this great Assembly, who would not esteem himself extremely miserable, to be, with *Jehojakim*, buried with the *Buriall of an Asse*; to live *undesire*, and to die *unlamented*: Now know for certain th'onely way to prevent this, and to be truly honourd in life, and bewail'd in death, is to be good *Men*, to serve God and his Church faithfully in their generation. It may be some of you, *as yet* doe not thinke so, being accustomed onely to be flatter'd and daubed up, and made to believe that you are as great in other mens eyes, as you are in your owne; that because (with *Dives*) you swim in pleasure, weare soft Raiment, fare deliciously every day, and enjoy the Worldly accomplishments of health, wit, honour, friends, &c. though in the mean time you be strangers from God, and it may be, enemies to him, his wayes, his servants and his ordinances: but could you know how meanly you are *now* esteemed by them who are best able to judge of things that differ, even by *God*, his *Angels*, and *Saints*: and couldst thou guesse the discourses will bee of thee when thou art dead, thou wouldst certainly thinke otherwise. Do but listen abroad in the World, and thou maist discern what is spoken of them, who in their life time blest themselves as much as thou canst doe: Is such a *Noble man* dead? blessed be *God*, who hath rid his *Church* of such a great enemy: Is such a *rich man* dead? the *World* is well rid of a *gripping Usurer*, a *cruell Oppressor*, a *Mammonist*, who had his portion in this *World*: Is such a *great Schollar* dead? *God* be praised for it, his learning and parts were imployed onely for the hurt of the *Church of Christ*: Is such an *one* gone? then ther's a cursed blasphemer, a profane swearer, an unclean adulterer, a swinish drunkard, a dangerous stumbling blocke, out of the way of the *Saints* happily removed: This or the like will be of thee when thou art gone, if thy life bee such a one: and, which is worst of all, thine immortall soul for ever

funke into a lake, burning with fire and brimstone, where is nothing but *weeping, wailing, and gnashing of teeth for evermore*: but couldest thou with a single heart, give up thy self to *bee good, and doe good*, every one who hath interest in Heaven would beg thy *Life*; and when thy worke is done, and thou gathered to thy Fathers, every godly Mans eye would *lament* thee, every one of their *tongues* would *praise* thee; thy memoriall should be *Crowned* by them all: Yea, *God* himself would make thy Funerall Oration, rather then thy work should not praise thee in the Gates; and, which is best of all, thy *soule* shall enjoy the fruit of all in *Everlasting life and glory*.

Jer. 9.17.

ANd now the more particular Application of all this, brings me directly to the sad occasion of this present meeting; even to lament the fall of *this* choice and excellent man, in whose death the Almighty testifies against us, and even fills us with gall and wormwood. I know you come hither to mourne, so fully prepared for it, that although I am but a dull Oratour to move passion, I may serve well enough to draw out those tears, wherewith your hearts and eyes are so big and full: there is no need to call for the *mourning women, that they may come*; and for *cunning women, that they may take up a wayling*, to helpe your eyes to run down with tears, and your eye-lids to gush out with waters: the very looking downe upon *this Beere*, and the naming of *the Man*, whose corps are here placed, and a very little speech of his worth, and our miserable losse, is enough to make this Assembly (like *Rachel*) not only to lift up a voice of mourning, but even to refuse to be comforted.

I know, large encomiasticall praises of the dead, unlesse their lives were eminent in goodnesse, and free from any notable blot, are much condemned by the most judicious and

and godly Divines, as a thing of very evill consequence: first, to the Minister himselfe, who hereby is evill spoken of, as a man who for a reward, or some other base respect (like unworthy Heralds) will give greatest badges of honour to any ignoble person. Secondly, to the deceased, whilest it occasions some others, who haply knew them better, to rake into their lives, and lay open their former faults, which otherwise had beene buried in oblivion. Thirdly, but the worst of all is, that wicked men make this a fearfull *stumbling-blocke*; who when they heare such men highly commended, in vvhom peradventure they knew such and such enormities, doe hereupon conclude, that our preaching for abandoning of all evill is of no great necessity, even in the Preachers own judgment; who sends men to heaven in his Funerall Orations, who yet lived, and (for ought they know) dyed in the practice of such things as the Minister useth to declaime against. But I am called to speake of a Man so *eminent* and *excellent*, so *wise* and *gracious*, so *good* and *usefull*, whose workes so praise him in every Gate; that if I should altogether hold my tongue, the children and Babes (I had almost said, the stones) would speake: upon whose Herse could I scatter the sweetest flowers, the highest expressions of *Rhetoricke* and *Eloquence*, you would thinke I fell short of his worth; you would say, *this very Name, JOHN PYM*, expresseth more then all my words could doe, should I say of him, as they of *Titus*, that hee was *Amor & delicia generis humani*: should I say of his death, as once the *Sicilians* upon the *Grecians* departure, *Totum verperiit ex anno Siciliano*: should I say, hee was not onely as one of *Dauids thirty Worthies*, but one of the three, one of the first three, even the first and chiefe of them, the *Tachmonite* who sate in the seat: should I say, our whole land groaneth at his death, as the earth at the fall of a great mountaine, I might doe it without envy in this Assembly:
Yea,

Yea, should I write a whole booke in *his* commendation, and publish it, many of you would say as a *Philosopher* once did, who falling on a booke entituled *Encomium Herculis*, said with indignation, *Et quis Lacedaemoniorum cum vituperat?* he thought it time ill spent, to praise him whom none could blame: and I beleieve your selves are resolved to make some such monument of your high esteeme of *him*, that after-ages, as well as the present, shall know you valued *him* above my words. But I am well pleased to be im-

*Chrys. hom. de
laudib. Paul.*

*par huic negotio: Est hoc maximum laudis genus, quum orationis
copiam virtus exuperet & magnitudo laudati; sicque vinci nobis
est multo gloriosius quam saepe vicisse* And for that I am able
to say, I am presently at a losse, having in my serious
thoughts viewed *him* in *his naturals*, in *his morals*, in *his graces*,
in *his relations*, in *his publike and private behaviour*, in *open
me copia fecit*. I know I could not speak long, but you would
be weary of such a speaker; and I remember *Salusts* speech,
when he was to speak of *Carthage*, *Præstat tacere quam pauci
dicere*, then I wisht seriously that it had fallen to the lot of
some such able tongue, to have so characterized and deci-
phered *him* before you, that you who now mourne for *his*
losse, and knew *his* worth, might say, *This is the very image
of the Man*; and might once at least be refreshed to see His
lively picture represented to your eyes, by such a tongue
as was suitable to His worth, and *this present Auditory*; that
that might have been your refreshing, which was once *Cy-
prians* Auditors, to heare the Martyrs praised by such an
Oratour as *Cyprian* was.

I spare to English what was spoken of the holy Martyr his Eloquence, because to doe the like, is above *my Sphere*, I want such a tongue, and therefore must study to be short, and shall confine my self

*Percepimus gaudia, magna solatia,
magna fomenta, maxime quod et
gloriosas Martyrum, non dicam
mortes, sed immortalitates gloriosas
et condignis laudibus profertur
es; Tales enim excessus talibus
vocibus personandi sunt, ut quæ
referebantur sic dicerentur qualiter
facta sunt. Cypri. Ep. 26.*

to that rule which *Basil* (worthily called the great) observed in the praise of *Gordius* the Martyr. Its the custome of the World (said hee) when they would praise a man, to speake of his *Family*, to derive his *Pedigree* through many discents, to open to the full his *Education*, *parts*, and *Learning*, and such other *accomplishments*: *Sed Eccle a hac tanquam supervacua demittit*: The Church looks only at those things which may glorifie Christ in his Saints, and thereby doe good to them who remaine alive. According to this rule, I shall forbear to speake any thing of his *Family*, *Education*, *naturall endowments*, His cleare understanding, quick apprehension, singular dexterity in dispatch of businesse: His other *morall eminences*, in His justice, patience, temperance, sobriety, chastity, liberality, hospitality: His extreme humanity, allability, curtesie; cheerfulness of spirit in every condition; and (as a just reward and sweet fruit of all these) the high and dear esteem and respect which he had purchased in the hearts of all men of every ranke, who were acquainted with him; such onely excepted, of whom to be loved and well reported, is scarce compatible with true vertue: All men who knew him, either lov'd or hated him in extremity: such as were good, extremely delighted in him, as taken in a sweet captivity with his matchlesse worth; the bad as much hated him, out of their antipathy against it.

But, all these things (though most desirable and excellent in their place) I passe over, and shall insist onely upon two things; which alone are desirable in any man, which indeed make a man more precious then Gold, then the fine Gold of Ophir: First, he was a true Christian man, a faithfull servant of Jesus Christ, one who long since was born again of water and the holy Ghost, engrafted into Christ, adopted to be the childe of God, justified freely by his grace, renewed in the spirit

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of his minde, sanctified throughout, in spirit, soule and body: one who had made God his portion, and Gods word his guide: who in his whole course had left off to fashion himselfe according to the World, but in all things studied to know (as his rule) what was the good and perfect will of God: in a word, *He was a true Nathaniel, in whom there was no guile.*

Secondly, *Hee* was a man of a *publike spirit*, a most usefull man, *Hee was the good Man of this Text*, vvholly laid out for the publike good: the publike safety vvas vvritten in *His* heart, as men report, *Queen Mary said, that Callis was in hers:* it was *His* meat and drinke, *His* worke, *His* exercise, *His* recreation, *His* pleasure, *His* ambition, *His* all: What *He* was, was only to promote the publique good: in and for this *He* liv'd, in and by this *He* died. And this excellent usefull spirit of *his*, was accompanied with *three* admirable properties, wherein *he* excelled all that ever I knew; and most that ever I read of: *First*, such *singlenesse of heart*, that no by-respect could any whit sway *him*; no respect of any Friend: *Hee* regarded them in their due place, but knew neither Brother, Kinsman, nor Friend, Superior nor Inferior, when they stood in the way to hinder his pursuit of the publike good: *Magis amica Respublica*: And he used to say, *Such a one is my entire friend, to whom I am much obliged, but I must not pay my private debts out of the publike stocke.* Yea, no self-respect, no private ends of *His* own or family, were in any degree regarded, but *Himself* and *His* were wholly swallowed up in the care of the publike safety; insomuch that when friends have often put *him* in mind of his his family & posterity, and prest him, that although *he* regarded not *himself*, yet he ought to provide that it might be well with his Family; (a thing which they thought he might easily procure:) his ordinary answer was, *If it were well with the publike, his family was well enough.*

Secondly,

Secondly, such *constancy and resolution*, that no feare of danger, or hope of reward, could at any time so much as unsettle *him*. How often was *his life* in danger? what a World of threats and menaces have bin sent *him* from time to time? Yet I challenge the man that ever saw *him* shaken by any of them, or thereby *diverted from*, or *retarded in his* right vway of advancing the publike good: nor could the offers of the greatest promotions (which *England* could afford in any measure be a block in His way, in that *Hee* was as another *Moses* (th'only man whom *God* went about to bribe) who desired that *Hee* and *his* might never swim, if the cause of *God* and *his* people did ever sink: *His* spirit was not so lowv, as to let the whole World prevaile with *Him* so farre as to hinder *his* work, much lesse to be *his* Wages. Exodus 32.10
Numb. 14.12

Thirdly, such *Unweariablenesse*, that from three of the Clock in the morning to the evening, and from evening to midnight, this was *his constant* employment (except only the time of *his* drawing nigh to *God*) to bee some way or other helpfull towards the publike good burning out *his* Candle to give light to others. Who knows not all this to be true, who knew *this mans* conversation? not only since the time of this Parliament, but for many yeers together hath he bin a great pillar to uphold our sinking frame; a Master workman, labouring to repaire our ruinous house; and under the weight of this worke hath the Lord permitted this rare Workman to be overthrown: and thats all I mean to say of *his* life.

And as *His* Life, such was *His* Death, enjoying all the time of *his* sicknes the same evennesse of spirit which he had in the time of *His* health, with an addition of a more cleare evidence of *Gods* love in *Jesus Christ*, and most ready subjection to *Gods* will, to live or die at *Gods* choice; professing to my

self, that it vvas to *Him* a most indifferent thing to live or dye: if he liv'd, He vvould doe vvhat service He could; if He dyed, He should go to that *God* vvhom *He* had serv'd, and w^{ho} vvould carry on his Worke by some others: And to others *He* said, that if *his* Life and Death vvwere put into a paire of ballances, *Hee* vvould not vvillingly cast in one dram to turne the ballance either way. This was *his* temper all the time of *his* sicknesse; but as *Hee* drew nigher to *his* end, the swifter his motion vvvas to *Godwards*; enjoying more abundant comfort in His spirit, more frequently pouring out *his* heart in prayer: and vvhereas formerly *his* Soliloquies and private devotions vvwere onely betwixt *God* and *his* owne soul, novv out of the abundance of *his* heart, *his* mouth was compeld to speak, and that so audibly, that such of his Family or Friends; vvwho endeavoured to be near *Him* (lest hee should faint away in *his* weaknesse) have over-heard Him importunately pray for the *Kings Majesty*, and *his Posterity*, for the *Parliament*, and the *Publike Cause*, for *Himself* begging nothing, but that if his worke were done, He might be received into *his Masters* joy: And a little before His end, being recovered out of a swoond, seeing *his* friends vvweeping about Him, *hee* cheerfully told them, *he* had look't death in the face, and knevv, and therefore fear'd not the worst it could doe, assuring them, *his heart was filled with more comfort and joy, which he found and felt from God*, then His tongue was able to utter; and soon after (vvhilst a Reverend and godly Minister was at prayer with Him) He quietly slept in the Lord.

It may bee some of you expect I should confute the Calumnies and Reproaches which that Generation of Men who envied his *Life*, doe already begin to spread and set up in *Libels* concerning his *Death*; as that he dyed Raving, crying out against that Cause wherein he had been so great an Instrument: Charging him to die of that loathsome Disease, vvwhich that accursed *Balsack*, in his Booke of slanders, against

against *Mr. Calvin*, charged him to dye of, But I forbear to spend time needlessly, to wipe off those reproaches, which I know none of you believe. And this will satisfie the *world* against such slanders; that no lesse then *eight Doctors* of Physick, of unsuspected integrity, and some of them *Strangers* to him, (if not of different Religion from him) purposely requested to be present at the opening of his body; and well neer a thousand people, first and last, who came many of them out of curiosity, and were freely permitted to see his Corps, can, and doe abundantly testifie the falshood and foulness of this report; the Disease whereof he dyed, being no other then an Imposthume in his Bowels.

But now (to leave this) tell me all you that passe by the way, have we not great cause of *Mourning*; in the fall of *such a Man*! May I not say as *David* to the People, *Rent your Cloths, and gird you with sack-cloth, and mourn before Abner?* 1 Sam. 2. 31. Verily, when I consider how *God* hath followed us with breach upon breach, taken away all those worthy men I before mentioned and all the other things wherein the *Lord* hath brought us low; and now *this great blow*, to follow all the rest, I am ready to call for such a *Mourning* as that of *Hadadrimon* in the valley of *Megiddon*. Zach. 12. 11.

But mistake me not; I do not mean that you should mourn for *Him*, *You* his deare children; *You*, Right Honourable Lords and Commons, who esteeme him little lesse then a Father; I meane not that you should mourne for *Him*, *his* worke is done, *his* warfare is accomplished; He is delivered from sin and sorrow, and from all the evils which wee may feare are comming upon our selves; Hee hath received at the *Lords* hand a plentiful reward for all his Labours. I beseech you, let not any one of you have one sad thought touching *him*. Nor secondly, would I have you mourne out of any such apprehension as the *Enemies* have, and for which they rejoyce; as if *our Cause* were not good, or we should lose it
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Job. 27. 7.

Mat. 23. 32.

for want of hands and heads to carry it on: No, no, beloved, this Cause must prosper; and although we were all dead, our *Armies* overthrown, & even our *Parliaments* dissolved, this Cause must prevail, out of the *mouth of babes and sucklings*, will God ordaine strength to quell all the *Enemies* of it; even the *great Enemy*, and the *Avenger*. Nor should we much mourn, because the *Enemies* rejoyce: I confesse it is as a *Sword* in our *Bowels*, to heare their *blasphemies*; but as in relation of the *Cause*, their *blasphemies* need not trouble us; *Let my enemy* (said Job) *be as the wicked; and he that riseth up against me, as the ungodly*, Let them fill up the measure of their wickednesse, God will the sooner take a course with them, and the more eminently and speedily plead our Cause: but let us mourn that we have thus farre provoked the Lord God to displeasure, and to manifest it by such heavy strokes, that we are deprived of such an *Excellent* godly man, such a *Patriot*, such a *Light*, such an *Example*, such a *Store house of good*, such a *jewell* snatch't out of our bosome, as we all knew him to be, and that we have such a *sad prediction* in his death of the increase and prolongation of our *Calamities*.

Heb. 11. 4.

Iohn 12. 24.

Prov. 6, 6,

But especially (right Honourable Lords and Gentlemen) let me prevaile with you to make such use of him, that with *Abel*, though he be dead, he may still speak unto you; that as a *graine of corne*, he may prove more fruitfull when buried under the ground, then while he lived with us upon earth. And certainly, if God sends us to the *Pismire*, to consider her waies, and thereby to learne wisdom; it can be no disparagement to any of you to consider his worth, and thereby to grow better, I shall therefore make bold to propound him, as *Bishop Mountacute* did *Master Perkins* in his Funerall Sermon, To be the *Man* that taught *England* to serve God, and *Ministers* to preach *Jesus Christ*; so *Master Iohn Pym* to be the *Man*, whose example may teach all our *Nobles and Gentlemen*, to be good *Christians*, good *Patriots*, good *Parliament men*. You
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all knew him well, and knew

That he was not a man, who when he was called to the publike service of his countrey, lay here to satisfie his lusts, spending his time in riot and wantonnesse, in gaming, drinking, whoring, &c. Take heed none of you be such,

He was not a man who prov'd a Traitor to God and his countrey, and the cause of Religion, which he had solemnly protested to maintaine. Take heed none of you be such.

He was not a man, who (though he appeared often in the Parliament house, yet) neither promoted good causes himself, nor willingly permitted others to doe it. Take heed there be none such among you.

He was not a man who own'd the good cause so long as it was like to thrive, and then tackt-about when it seemed to decline; resolved to secure himself, what ever became of the publike. Beware none of you be such.

He was not a man who would feed himself, or feather his owne nest, or provide for his family or friends out of the publike stock or treasure of the Kingdom. Take heed none of you be such.

He was not a man who would favour the cause of his friend, or presse too heavily against his enemy, he was no respecter of persons in any cause or judgement. Take heed none of you doe so.

He was not a man who would consider how far any publike service would stand with his own private designes, and promote the one no further then the other could be driven on with it. Beware this be none of your condition.

Hee was not a man who for maintaining or propagating any private opinion, or way of his owne, would hazard the publike safety. Take heed none of you be such.

He was not a man who feared to promote the Reformation of Religion, lest himself should be brought under the yoke of it. Take heed that none of you doe so.

Not a man living (I believe) could justly taxe him for any of these, God grant none of you may be found guilty of any

any one of them in the day of your account. If you be such, or should prove such, let me tell you, its most probable you do but dance in a net; All good men are not Fooles, some of them will discover you; however, though we may possibly suffer a while by your wickednesse, yet soone enough to your owne ruine, your sins will find you out.

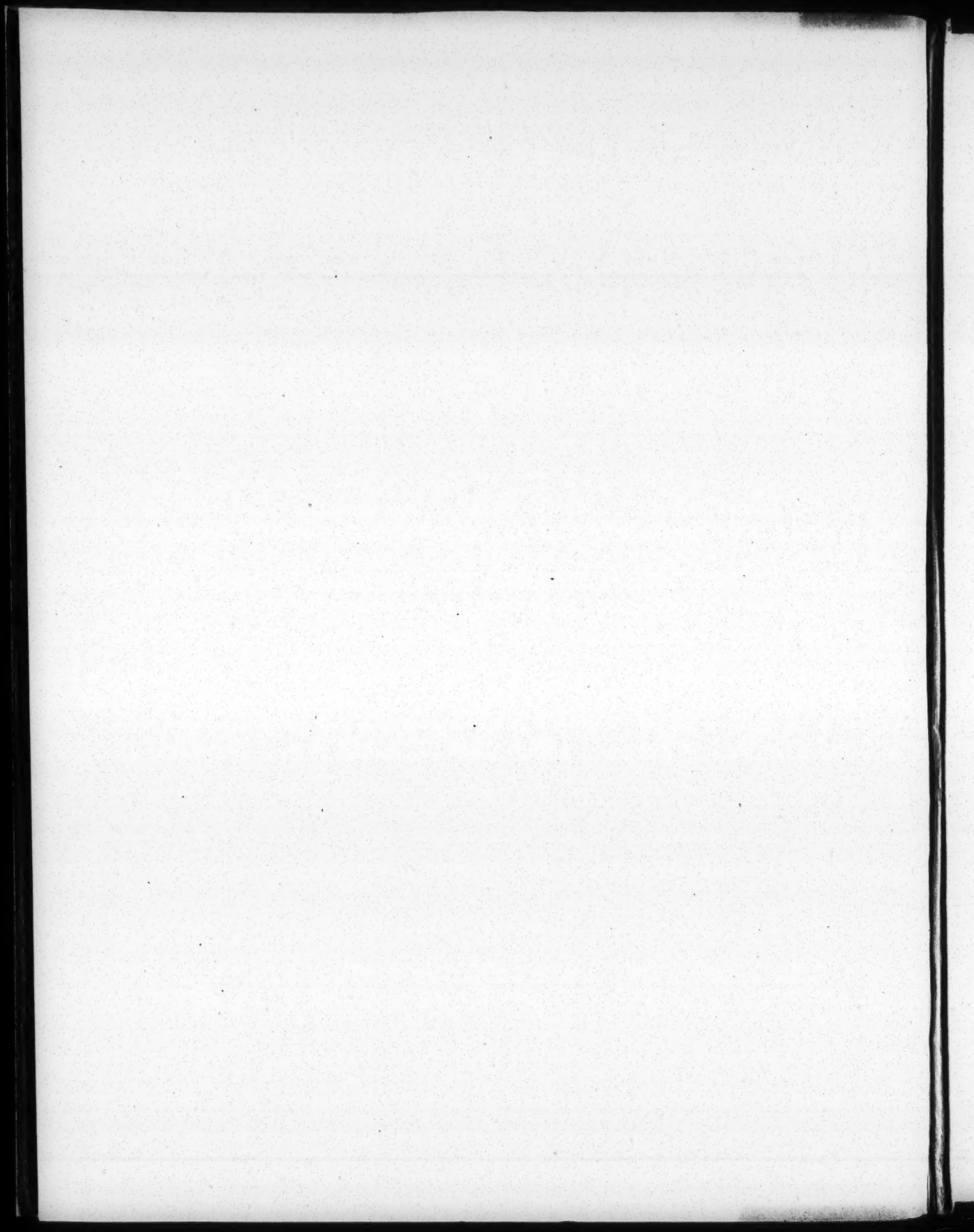
But instead of these things, *he* was the *holy man*, the *good man*, adorned with that *integrity*, *constancy*, and *unweariablenes* in doing good, which I before told you of, *Go, and do likewise*. Get such an upright heart to God: Lay out your selves wholly in the publique cause: Put both your hands to this work, and the smaller your number is, be the more diligent, and fall the closer to it; Set selfe, and selfe-respects, aside; drive no designs of your own; Count it reward enough to spend, and be spent in this cause, Esteeme the work more worth then all your lives: Imitate him in these things: So might you make him, as another *Sampson*, more advantageous to the cause of God in his *Death*, then ever he was in his whole *Life*. You have done well thus to follow his *Corps* with honour to his Bed of rest: you have *done well* to appoint a *Committee* to consider his debts, and how he hath wasted his estate as well as spent his life in the publike service, that so his Family may finde he did not all this to an ungratefull State; The Lord reward this faithfulness into your bosomes: But would you endeavour to be *like him*, to set *him* up for your *pattern*, and not to rest till a double portion of his spirit might be found in you, *this* were the *greatest honour* you could possibly doe unto him: So should wee all blesse God for *his example*, and *your imitation*; so should you be *Repairers of our breaches*; so should you be even *Saviours unto us*, so should you doe *worthily in Ephrata*, and be famous in *Bethlem*. Consider what I say, and the Lord give you understanding in all things.

Esa. 58. 12.
Obad. 21.

Ruth 4. 11.

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